THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Thirty Years of Service and Still Going Strong

Angus H. McLean, Dean, Theological School at St. Lawrence University

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

November, 1958 — No. 11

The cover portrays the friend and fellow worker of all American Universalists, Dean **Angus H. MacLean,** who this month completes thirty years of service on the faculty of the Theological School of St. Lawrence University. Dean MacLean is not only a learned theologian; he is also an enthusiastic and skilled painter in oils.

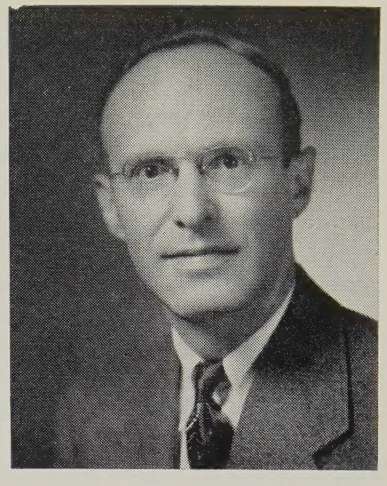
Carleton M. Fisher, minister of the First Universalist Church of Wausau, Wisconsin, and president of The Universalist Church of America, gave us permission to print **Living Religiously in a Revolutionary Age,** which is the text of his address at the Theological School Commencement service at St. Lawrence last June.

Elmo A. Robinson has made available to us the text of his final lecture just before his recent retirement as professor of philosophy at San Jose College. We here present the first of two installments of this inspiring **Universalist Pilgrimage.**

Llewellyn Jones continues his stimulating series of *Poets in Epitome* with a presentation of **Robert Penn Warren.**

Henry F. Pommer, Universalist minister and college teacher, who wrote us that interesting series of *Letters from England* last year while on his sabbatical year in Cambridge University, writes now a letter which has great and encouraging suggestions for the how and why of successful church revitalization and church extension through lay leadership. So don't miss reading his **Letter from Linesville,** which, also, we hope is the first of a new series.

Living Religiously in a Revolutionary Age



Carleton M. Fisher

IT is a high privilege for me to share in this service of recognition. Even though nearly a quarter of a century has passed since I entered the Universalist ministry, I can remember and I think I can know something of how our graduates feel. They are saying in their hearts, "the church can be a better instrument, a more effective instrument for good in the world!" They are ready and eager to tackle the job of helping make the liberal religious movement a saving power in the world — bringing to it their best thought, their finest feeling, their great faith in the capacity of man to live religiously.

This, then, is a moment for thanksgiving and for celebration that these young men are about to enter the liberal ministry. May I be forgiven this word of personal testimony, which I want to share with our graduates: Such meaning, such *joy* as life has given me, has come out of my *sharing with others* in the adventure of religious growth, in the *fellowship* of the liberal church. You join a company of good companions — this I know; and yet more, you will find the journey having never a dull moment, this, too, I know.

I have set myself the task of speaking to you this evening on the subject, *Living Religiously in a Revolutionary Age.* Let me begin by stating a paradox — the crowning paradox of our times: that in an age when it must seem man ought to be standing on the threshold of abundant living, he stands instead poised on the brink of annihilation. In a day when our concern ought to be directed toward the progressive enriching of human life on this planet, it is having to be directed toward the staving off of a major threat to human survival!

This paradox is not a new one in essence, since history reveals that societies in the past have been confronted with threats to survival, the sweeping movement of plagues and floodwaters. It is, however, a new one in kind in that for the first time in history, Man possesses the power and the means of obliterating life on this planet, or at best, poisoning it beyond recovery.

No one, I think, can assess the problem we now face as a race without taking account of the nuclear weaponry we have developed and the contaminating process that this development involves.

I was seven years old when Woodrow Wilson was awarded the Nobel Peace prize. I grew up with others of my generation, *confident* that the civilizing influences of the church and the native wisdom of good people the world over would prevent the occurrence of a second world war. Throughout my youth, even till my sophomore year on this hill, I lived in a world that was *not* militarized, a world that for the most part was still confident that war would not come. And then, in all too rapid succession, came the Japanese invasion of Manchuria, the Italian invasion of Ethiopia, to be followed so soon by the tragic death of the Spanish Republic. And through it all, we watched the slow, anguishing demise of the League of Nations and perceived the awful shadow of the nightmare that was to come!

Some twelve years ago in April, in a formal ceremony in Geneva, the League of Nations buildings were turned over to the newly formed United Nations organization. And in the years since that time,

we have shared in yet another universal hope and prayer that somehow, through co-operative effort and thoughtful collaboration in many areas of common concern, we *can prevent* yet a third world war!

I wonder, if through it all, looking back now over a span of less than half a century, we cannot see how true it is that we are living in "the misty morning of world history," that we belong to a time that is characterized by jungle growths of fear and superstition, of unknowing and not understanding, through which we must *cut our way,* if we are to survive, and hopefully to endure!

The "progress" we have been able to make, the utter fascination with which we have developed a fabulous technology (creating more and ever more things) is but a clue to the immaturity of our race. We are like little children set loose in a toyland of vast proportions, overwhelmed by the wide variety of gadgets and gimmicks that surround us. Like the magical devices that permit a man to sit in his easy chair and remote-control his TV set — the coffee pot that turns itself on and off — and the car that all but drives itself and has under its hood more than three hundred horses.

I am not sure at what age a child is supposed to be able to share his toys with his friends, at what age a child is supposed to overcome his felt need to *keep unto himself alone all his toys,* but it would appear that as a race, we humans are just about to begin to enter that stage when we can share, however reluctantly at first, the furniture and playthings of the world!

We are currently much concerned about oil and who shall control it. We would have liked to have kept for ourselves the secret of atomic power. But even as we experimented with our first atomic bombs and ventured into making hydrogen weapons, we were confronted by the realization that if the sky's the limit, *we had reached it!* For the mushroom clouds that dissipated across the sky were carriers of death, or at best, harbingers of human degeneration.

In such an age, when on the one hand, we confront the danger of nuclear weapons as instruments in the hands of "ethical infants," and we witness, on the other hand, the opportunity for monumental social and political advances in the world as seen in the birth of new republics, the rising up of millions of people to new stature in terms of national and personal dignity, we rightfully wonder about religion and the role it plays. We pose the fateful question: *can religion really be determinate,* in any way decisive as to the final outcome?

Our answer could be (as it all too often is!) in the form of a rhetorical question, "If religion cannot save us, what can?" But I think we need rather to try to give a fairly definitive answer. If our salvation lies in religious living, then it seems to me we need to take a look at our religious life and see if it has in it the capacity to wrest order out of chaos, meaningfulness out of anarchy.

Religion, for the most part, has come to be equated with the accepted norms of our society. To be religious has come to mean to be churchly or church-related — involved to some degree in the life and practices of organized religion.

The growth in church membership and church attendance over the past decade has been taken as a sign of the intensified religious living of the American people. We are constantly being reminded that we are "a religious nation" — even "a Christian nation," suggesting that our society has at its core a highly ethical, spiritual essence. We continually remind ourselves that we have a responsibility to provide religious and moral leadership to the other nations of the world. And this sense of national righteousness is not peculiar to our Secretaries of State and our Congressmen!

We imagine that we are a religious people, because we surround ourselves with all the symbols, slogans and appurtenances of churchly life, because we spend munificent sums of money erecting magnificent temples, and because we methodically go through the motions of ritual observance.

The unreality of it all never becomes apparent — until we attempt to find some evidence of a leavening and transforming influence emerging from it!

I am reminded of that classic illustration provided by Jerome Davis in the case of the theological school professor who tried to get the ministers of a Pennsylvania mining community to pass a resolution advocating the right of miners to put in a check-weighman of their own to see that they received honest wages. The ministers would have nothing to do with it though they did pass one denying the right of the miners to play baseball on Sunday.

One of the major concerns of today's American clergy, as expressed in resolutions and campaigns being conducted from Maine to California, is not directed at getting a cessation of nuclear weapons testing, is not directed at securing a more viable American foreign policy, is not directed at getting the American people to begin thinking and speaking for themselves *. . . it is directed at getting all the supermarkets to close on Sundays!*

We have seen the growth in America of vast church institutions, possessors of great wealth, composed of millions of members; we've witnessed a vigorous resurgence of orthodoxy, of the authoritarian spirit in religion; we have observed the trend toward "bigness" in church organization called "ecumenicity"; and in it all, we perceive that organized religion serves *admirably* to buttress the social structure, and for the most part, to rationalize, if not sanctify, the status quo!

The irrelevancy of so much that is done in the *name* of religion (both by clergy and laity in the churches) rightfully causes us to wonder if there can issue from the church in this basically revolutionary age any significant power for creative good!

Dr. Eugene Carson Blake was recently moved to deplore the way in which people are "spiritually mangled in the whirring wheels of church machinery." As though to suggest that people are the victims of a Frankenstein rather than purposeful users of an institution.

I would like to suggest that if religious living is the answer to the world's need, one of our primary tasks is that of so ordering our church life that it will speak to our need! If the evidence says to us what it seems to say, that our survival now depends on displacing an infantile religiosity with a religious life that is authentic and determinate, then what we do with our churches becomes crucially important. This going-to-church-on-Sunday business is no sufficient answer to our need, this playing with religious ideas, this intellectualizing of religion on the conversational level. This may be the sort of thing that keeps the ecclesiastical machinery in motion, but it is patently not the thing that takes hold of persons and moves them to adventurous and creative living!

Dr. Meerloo, in his book, *The Rape of the Mind,* reminds us that "In every psychoanalytical treatment there comes the moment when the patient has to decide whether or not he will grow up! The knowledge and insight he has gained have to be translated into action. By this time, he knows more about himself; his life has become an open book to him. Although he understands himself better, he finds it difficult to leave the dreamland of childhood with its fantasies, its hero worship and happy endings. But fortified with a deeper understanding of his inner motivations he steps over into the world of self-chosen responsibility and limited freedom! Because his image of the world is no longer distorted by immature longings, he is now able to function in it as a mature adult."

We may or may not agree that we live in a sick society, but of one thing we can be certain; that our survival, our continuing life on this planet, depends upon our functioning as mature adults. However difficult we may find it, to leave behind us the dreamland of childhood, we need now to grow up pretty fast, if we are to handle with minimal adequacy, the problem of human survival.

I am not saying that the church is the answer. I am saying it can be part of the answer, that is, if we begin to work imaginatively with what we have in terms of organized religious societies, and make of them the sort of vitalizing, creative centers of learning and growth they ought to be!

For beyond any shadow of doubt, the efforts that really count now are those which tend toward helping us to understand ourselves and our world more thoroughly, which seek to mobilize our intelligence and our nurturing capacity as men and women so that we may hold our world together and gain time in which to mould it into patterns more like unto the dreams of our hearts!

Looking back into the still-remembered and tragic past of our generations, if there is one thing for which we can be truly thankful, it is for every effort however meagre, that people have made to try to understand who they really are and what their place is in the total scheme of things! Every book that has been read, every thoughtful conversation between friends, every discussion group that has met, every lecture attended, every quiet moment of meditation, every question asked, every hope expressed, every kindly deed; these have been the historically significant events! Not the "meetings at the summit," not the sober gatherings of diplomats at the highest levels, but these quiet, unnoticed happenings underneath it all in every town and hamlet, where people are trying to grow up to the challenge of a shrinking world!

Our need and our prayer is that this process of growth should continue undiminished and with ever increasing speed! It indicates, does it not, that *there is a terrible urgency* about what we now do with our churches, that they shall become a determinate part of the answer to the challenge of our times.

And it reaffirms the high purpose and meaning of religious fellowship — that we should share together in the process of becoming more than we are that we should celebrate together our finest achievements, our fondest hopes, that we should bow in reverence before the wonder and majesty of life itself, that we should *grow into the fullness and richness of life* which is our heritage as children of God.

A Universalist Pilgrimage I

Elmo A. Robinson

The last lecture delivered to his colleagues and students in "Modern Culture and Social Institutions," by Elmo A. Robinson, June 3, 1958.

ON the morning of June 11, 1928, I entered the office of T. W. MacQuarrie, the then president of this college; shortly I left, having signed on the dotted line as an assistant professor. Thirty years later, on June 16, I shall be transferred to emeritus status. This lecture is thus not only the final lecture in this course, but it is also my final lecture as an active member of the faculty. In it, upon the background of our two years together, I propose to make some summary remarks about myself and my philosophy.

Autobiography

I was born on January 1, 1887, in Portland, Maine. This was the year of Queen Victoria's Jubilee; in Germany, Bismarck had only three more years in power. In our own country, Cleveland was President; in the West, Indian wars were still being carried on; in industry, the Gilded Age was still with us. Browning, Tennyson, Whitman, and Lowell were still living. Electric street railways were replacing horse cars, but for several years our home continued to be lighted by kerosene lamps. From my boyhood I recall a torchlight parade in the 1896 McKinley campaign and later a visit to the Exposition in Buffalo, the day before he was assassinated there. Episodes associated with the war with Spain are still vivid. Once I heard Theodore Roosevelt speak and once conversed with Bryan. Thus, my life has spanned the events which we have been most recently studying together.

The family into which I was born was one of good New England stock, but without fame. Both of my grandfathers were lumbermen. On my mother's side, family names were Barton and Arnold. My mother always suspected that we were descended from Benedict Arnold, the traitor, but we canceled this by claiming Clara Barton of the Red Cross as a collateral relative. My father, born in 1860, growing up in the gilded aftermath of the Civil War, came to the city as a penniless teenager. Gradually he attained a modest Horatio Alger success as a salesman of wholesale groceries, and later of tea and coffee. He was loyal to high ethical standards in both business and personal relations, never permitting his middle-class, yet genuine, success to alter his unassuming attitude.

In my childhood, people were still regretting the Civil War and the assassination of Lincoln as events of only yesterday. An occasional visitor in our home was father's Uncle Ed Bailey, who had fought in that war. From him I eagerly used to entice stories of those days and of his hardships in a Confederate prison. I have a child's sampler, wrought at the age of ten by Martha Jane Arnold and dated September 1834. She must have been born when Monroe was president. Much later I knew her as Aunt Martha. Thus, through remembered aunts and uncles, I have vicarious recollections of at least a hundred years of our national history.

Aunt Martha grew up in the America described by Tocqueville. When she was a girl of your age, she must have known men and women of my age who could vividly recall the adoption of the Constitution and the administration of George Washington. Thus, I have touched the hand of one who has touched the hand of those living at the birth of our nation. A chain of only two links besides myself anchors me to those historic days. In studying United States history, we have been studying the deeds of my ancestors, and yours, and their neighbors.

If I extend such a chain still further into the past, I need to add only four links to bring me to the birth of Luther: three more, to those who were living when Aquinas was born; ten more, to days of Augustine; four more, to those who obeyed the decree for a census by Caesar Augustus at about the time Jesus was born; six more, to Socrates. Thus, a chain of only thirty men touching hands is all that is needed to bridge the years between me and the glorious era of Athens. Some of us may be descended from one who was Socrates' friend or perhaps from a juror who declared him guilty. Some of us may have had ancestors who heard Paul speak at Athens or Cicero in Rome, or who fought against Caesar in Gaul and Germany. It is not preposterous to imagine that we are descended from those who felt the thrill of the Renaissance in Italy, or who made pilgrimages to Canterbury, or who shared the dreams of Thomas More and Francis Bacon. Our study of the humanities

has been in part a review of how our forefathers, or others like them, reasoned, felt, dreamed, and hoped.

But let me return to more personal matters. In 1901, my parents moved to Rochester, New York, where I attended high school. Afterwards I entered the Massachusetts Institute of Technology in Boston, graduating in 1909 in the course called Biology, but more accurately described as Public Health. In this field I was employed only in temporary jobs during student days. Having been drawn for some years towards the ministry, I finally decided to have a go at it, embarking on a three-year course divided between Tufts, Union, and St. Lawrence. After pastorates in New York State, Indiana, and Ohio, I served as a minister in San Diego and Palo Alto. For reasons other than theological, I then decided to turn to teaching. After one year in the High School at Susanville, where I taught algebra, general science, chemistry, orchestra, and band, I became a member of this faculty. The first assignment here was to teach the one course in philosophy then offered, supplementing it with psychology and mathematics.

Along the way I have been employed in many other jobs. Some of them are: teller and bookkeeper in a small-town bank, executive of the American Civil Liberties Union, bathman in the psychiatry ward in a San Francisco hospital, checker in the Santa Clara freight yards, and technical editor for General Electric. I shall conclude my autobiographical sketch by elaborating on a few selected episodes.

A difficult choice was the choice of a profession, difficult because a diffuse curiosity led me in many directions. Although in California I have been associated with the Unitarians, the denomination in which I grew up, and in which I still hold ministerial status, is the Universalist. Its doctrine, which repudiates endless punishment, teaching that all men will be finally saved, is ancient. Origen proclaimed it in the third century; John Scotus Erigena in the ninth, and some less-known leaders in early Protestantism. It came to this country from several European sources and grew into a denomination in post-Revolutionary days. Its first profession of Faith, which I learned as a boy, I now recognize as a Christianized neo-Platonism attractive to the rural America of the Nineteenth Century, and concluding on a hedonistic note. Even in my youth it was being officially replaced by a more modern statement, but I still like it.

> We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.
>
> We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.
>
> We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men.

A general altruistic impulse to do good, together with a family inheritance of an optimistic faith, inclined me towards the ministry even in my high school days. To this was added, at the end of four years of intensive study of laboratory science, the feeling that my education was so far incomplete. A divinity school seemed a promising spot to seek a supplement. Half of my period of theological study was spent in New York City. Here I used to wander among the slums of the East Side, visiting night courts, settlement houses, and other institutions. Like Buddha, I became aware, as I had not been fully aware before, not only of suffering and evil, but also of the inequalities and injustices in our national life. These influences, catalyzed by a few professors and fellow students, turned me into an ardent socialist.

The outbreak of the First World War found me, a minister in Indiana, suddenly under necessity of studying the ethics of war. I emerged a pacifist. Since as minister I was exempt from the draft, this pacifist gesture in retrospect seems rather adolescent. Perhaps I was a youthful Don Quixote. But at the time it was terribly important; upon my subsequent thought it has had significant impacts.

As we have been studying the lost generation together, I have been trying to estimate to what extent I was of it. After the war I came to California, where the stimuli of a new environment and congenial church work inhibited pessimism. Yet I was not without the disillusionments which usually come in middle life. The two religious denominations with which I was affiliated, although today again growing, were then in a slump; the churches which I had formerly served, largely rural, had weakened or died. The Socialist Party had split, half going communist and half going nowhere. It was becoming increasingly evident that the world had not been made safe for democracy. And I could not avoid acknowledging that, preach peace and the social gospel as warmly as I might, my efforts had negligible effects. I began to be uneasy. There were moments when I, too, was a stranger. I cultivated Bohemian friends on Telegraph Hill, only to decide that their ways had nothing to offer me. Summers I roamed the trails of the Sierra, once being gone from civilization for two months.

But the low point in my morale developed out of personal, rather than professional, problems. Something happened to my marriage. Why is it that two persons who are bound by ties of love fall out of love? Why the break between old friends, between fathers and sons, between husbands and wives? Whatever the causes, I was confronted with a most painful ethical problem. I had to choose between divorce and non-divorce. Either choice threatened, for myself, suffering and possible loss of integrity and self-respect, for those for whom I cared the most, unknown consequences. I had to choose, but neither alternative could I approve unconditionally. What this and other bitter experiences have taught is expressed in verse which I once wrote.

To my nest on the knoll come the noises of night —
A wordless suffusion of tremulous sound;
The chirp of a cricket, the cry of a mite,
The honk of a car, the howl of a hound,
Rise floating, commingling, diffusing to me.

The din of the day thunders long, like a lord
Impelling attention, enthralling the mind;
But the noise of the night is a delicate chord,
Attuned to the song of the soul or the wind,
Unobtrusive, yet firm and as full as the sea.

All the harsh, all the dissonant sounds of the day
Are transformed by the night to a background of tone,
And the verse which I falter, not sad nor too gay,
Seems to blend, with a harmony all of its own,
With the noises of night, and my spirit is free.

On the other hand my thirty years at San Jose have been happily rewarding. To come at philosophy, as Plato advised, in middle life and in the company of responsive students and under the necessity of keeping ahead of the class by constant study, has been a marvelous experience. I have enjoyed my colleagues, but most of all I have enjoyed my students. Before the age-gap between us stretched too widely I shared an intimate comradeship with many of them. I have taken my work here as a kind of ministry. Once I wrote a song which I used often to sing aloud myself, fortissimo, as I drove to work. One stanza went like this:

The charm of California
Clings to her vine-clad walls;
The lure of Spanish romance
Lurks in her cloistered halls;
The dreams of her alumni,
The youth of yesterday,
Are hov'ring round the tower
Of dear old San Jose.

This college has become my real Alma Mater.

And now to my philosophy. It is a product of my experience. Life for me has been fragmentized by residence on both the Atlantic and the Pacific Coasts and in the Genesee and Ohio Valleys, by divorce and a happy remarriage, by preparation for one profession followed by practice in two others, by allegiance to two religious denominations, by teaching in three fields. My personal philosophy is an attempt to pull life together into a *unity;* it might thus be called unitarianism. It is an attempt to understand the *universe* and the *universals* which it contains. It might thus be called universalism. But this would be to use these words in an unusual way.

Epistemology

With respect to the ability of the human mind to know reality, I am strongly skeptical. James' division of knowledge into two types — intuition of our own mental states and knowledge about the external world — seems useful. Yet I am skeptical about both.

I do not find it easy to know myself. Like Hegel, I find my mental states always eluding me by slipping into the past and the real, the deeper self always elusive. The depth psychologists, both Freudian and otherwise, have helped me *towards* self-understanding, but have never brought me completely there. The real is always evasive. Freudian categories taken straight become almost nonsense, but they promote too many insights to be completely rejected. For it is psychology of various kinds, plus the arts — in my case the arts of poetry, novel, drama, and music — which give valid insights into the nature of the real self.

I do not find it easy to be certain that I know what the external world is like. The Kantian criticism holds: human knowledge is limited to human experience. The processes by which we acquire experience and knowledge are limited by the contributions and distortions of the mind itself. All our knowledge is anthropomorphic, structured by human patterns. All our systems of philosophy, of science, of theology are, as Santayana says, little more than poetic creations. Or they may be likened to the many paintings of the coast line near Carmel, no two alike, no one depicting all, yet all depicting something of what is there.

Within these limitations, the methods of science are the most reliable methods we have, provided we are satisfied to find out how the universe works, rather than what it is. They tell us this with a high degree of reliability. Yet the methods never yield statements that are absolutely certain. Our knowledge of the universe is only that knowledge which, in the light of human experience, is most probably

true. I do not recognize any other type of knowledge, any alleged revelation, as giving us certainty. I believe that human life has to be lived in an atmosphere of probabilities, not of certainties.

Nevertheless, some knowledge is so highly probable that for practical purposes we are justified in acting as if it were certain. Truth is not subjective. Thinking that something is so does not make it so. Facts scientifically established and generalizations scientifically confirmed are not mere whims. If I journey by air, I am not satisfied with a pilot whose sole credential is that he merely thinks he can fly. If I employ a surgeon, I am not satisfied with a framed certificate which states that this man thinks he can operate. Hence my skepticism about knowledge in general is seasoned by a warm faith in the practical trustworthiness of science.

Metaphysics

Is metaphysics possible? Can we make meaningful statements about the nature of the universe as a whole? Can we have knowledge about the totality of things? Within limitations, yes. Alleged knowledge of this sort will have a lesser probability than established scientific knowledge. Metaphysical statements are not subject to experimental testing. The best we can do is, considering everything we know from science, from history, from the arts, from religion, from everyday experience, to inquire what kind of an analogy gives the most satisfyingly comprehensive picture of the whole. Is it, for example, most adequate to say that the universe is a machine, or an organism, or an electronic field, or a society, or a boundless unknown? Shall we say that, because whenever man conducts a rational analysis of nature, nature responds with rational answers, the universe in essence is reason? Or shall we say that, because there is always something which eludes man's attempt to encompass all in a rational system, the universe in essence is irrational, perhaps a blind and capricious will? Or shall we say that there is no true universe, but only a multiverse, an aggregation of more or less independent systems?

Perhaps the basis for the profound differences among philosophers is that there are two kinds of events in nature, random and directive. Examples of random events are those set in motion by the tossing of a fair coin, by spinning a wheel, by erasing particles of chalk from a blackboard, by sifting the ingredients of a cake, or by stirring cream into a cup of tea. Examples of directive events are those set in motion by tossing an unfair coin, by spinning a rigged wheel, by putting a house in order, by the growth of crystals, by the metamorphosis of the butterfly, by the healing of wounds, by cell division, by embryological development, by evolution of species.

By a random event, I mean one which leads to uniform distribution of particles, to a lack of local differentiation, to an equalized potential. I mean that kind of event that is both assumed and expected in terms of the mathematical theory of probability. By a directive event, I mean one which lacks, indeed contradicts, these characteristics. Such phenomena of living organisms as self-maintenance, growth, and reproduction are directive events. Life is a directive control over matter. It exerts a resistance to disorganized randomness. Its events are goal seeking. Since life has gone on for so long, its continuance has an empirical probability. But it goes on only through a series of events which, according to mathematical theory, are highly improbable. Compare the dead and the living. A dead bacterium tends to disintegrate in random fashion. The complex becomes simple. But having prepared a sterile well-stirred broth, in which the particles are randomly arranged, introduce into it a live bacterium. Under its influence the broth becomes unstirred. Particles are selected as food. The simple becomes complex. Growth and reproduction follow. All these are events which are non-random. A similar directive process goes on in every cell of our bodies.

The universe thus includes two kinds of events. Which is prior? Do random events represent reality, from which life temporarily arose by a mathematically unlikely series of episodes, only to end in some future cataclysm? Or do directive events give us the clue? Does life give rise to random distributions as temporary by-products and then use these for biological purposes? Or is the universe a dualistic balance of the random and the directive?

There is insufficient empirical evidence to establish any of these theories as true. The contention that biological evolution and human history are merely chance affairs and that the universe is essentially random is purely an assumption, for which there is no adequate evidence. I reject it for the hypothesis that there is a directiveness in nature and in history, although the directiveness is something which I cannot fully grasp. For it, there is likewise no adequate confirmation. Yet I contend that it has a higher degree of probability than its rival.

The view of the universe which seems most

(Continued on page 263)

Yoshioka of Tokyo (left) meets Quimada of Philippines (right).

Universalists of Philippines visit with Yoshioka.

Arai of Tokyo Universalist Church on right with young adults of his church.

World Friendship Offering

1958

Universalist activities in Japan, the Philippines and Pakistan will benefit from the annual WORLD FRIENDSHIP OFFERING to be taken in Universalist church schools on Thanksgiving Sunday. The Universalist Service Committee has prepared and mailed to church school superintendents, ministers and A.U.W. leaders, a Friendship Packet.

Japan

Nine million of Japan's population of ninety-three millions live in Tokyo, largest and most modern city in the Orient. The average age of the Tokyo population is twenty-seven years, making the city "a social crucible in which old traditions and customs are being burned away and a new social order gradually being formed." The Tokyo Universalist Church, under the leadership of the Rev. Satoshi Arai, has attracted the interest of many young Japanese interested in the wider Universalist approach. The time is now at hand to encourage Japanese Universalists to organize "fellowships" in the various Universities to meet the needs of these young people. Financial support must be given also to programs of social service in Nagano and in Tokyo for the benefit of children and war orphans.

Philippines

(From the Rev. Toshio Yoshioka's August 1958 Survey of the Filipino Universalist movement)

"There are twenty congregations numbering more than two thousand persons in the southern islands of the Philippines. At present, most of the groups are located in Negros Occidental and Negros Oriental with congregations springing up in nearby Cebu and in Mindanao which is still further south. All of the congregations are located way up in the mountains. Usually it takes a whole day or more to go down on foot or horseback, which is the only way of traveling since no vehicle can pass, not even bicycles.

"Almost all of the Philippine Universalists are farmers with the exception of a few who are merchants. They are extremely poor and rent small pieces of land on which to grow their own food plus a little extra that they take to market.

"The movement has some highly educated sympathizers such as Loreto Apukin, Municipal Attorney; the mayor, Sufrno Carmuna, and Saguio Cabales, public school teacher."

Pakistan

Virginia Ward, formerly of the U.C.A. Education staff, is now working for the government of our country in a Village Aid (County Extension) Program in Pakistan. Through Miss Ward, the Service Committee will select one or two promising female students and assist in their educational training.

Poets in Epitome

VII. Robert Penn Warren

Llewellyn Jones

A DANISH critic recently wrote an article on the aesthetics of poetry and used as a text a compatriot's couplet which stated that something commonplace could turn into something significant.

"When the verse shakes proudly its lion's-mane."

If instead of commonplace you read disillusion, pain, tragedy, ghost-stories, all that you, if you happen to be a Northerner, dislike in the South, you will find Robert Penn Warren doing a miraculous job of transmutation. He is, of course, a member of "the Southern school" of writers and as such he is "tagged." We know in advance that he is a "rightist;" a defender of aristocratic as against democratic virtues and so on. It is true that almost (or is it over?) forty years ago, Mr. Warren, Allan Tate, J. C. Ransom, Donald Davidson and others were associated in a Southern agrarian as well as a Southern literary program. And the agrarian program might well be called reactionary. Today, it seems to me, that is water over the dam. Warren, Ransom and Tate no longer write as members of a school. It is time they were untagged.

Mr. Warren is much more widely known as a novelist than as a poet. His novel *All the King's Men* was a Pulitzer Prize winner a few years back. His prior endowment, so to speak, is that of a poet. Some of his earlier work he has discarded. Today the poetry by which he still stands will be found in *Selected Poems, 1923-1943* (Harcourt, Brace), and *Promises: Poems 1954-1956* (Random House) published last year and awarded the annual poetry prize of the National Book Award.

In a chapter of his *Modern Poetry and the Tradition,* Cleanth Brooks, also a Southerner, discusses Mr. Warren's earlier work and points out that although it is regional poetry it is not merely local color (which many people confuse with regionalism). The local is simply the take-off ground for the poet's "larger theme." We may safely put that in the plural, I think: larger themes. However, they are related, and for the most part when they get off the ground of local color into what we loosely call the universal, it is a universal with a very Southern tinge.

Fundamentally, Mr. Warren is on the side of the existentialists as against the intellectuals. In an early poem, he uses the conquering Israelites as exemplars of the only pure and holy thing, the act. The spokesman looking from the mountain ridge into the valley has no illusions about ends justifying means:

"We are
But doom's apparitor
Time falls but has no end.
Descend! . . ."
"Let us go down before
Our thews are latched in the myth's languor,
Our hearts with fable grey."

In a number of poems which Mr. Warren once grouped together in a pamphlet as *Eleven Poems on the Same Theme,* we have the individual in the same predicament, more or less. In *Bearded Oaks,* the forest floor and the air are at once fact and symbol:

"The oaks, how subtle and marine,
Bearded, and all the layered light
Above them swims; and thus the scene,
Recessed, awaits the positive night."

and as two lovers lie there they see

"The grasses kelp-like, satisfy
The nameless motions of the air"

and fact and symbol still coincide:

"Ages to our construction went,
Dim architecture, hour by hour
And violence, forgot now, lent
The present stillness all its power."

But this is no didactic kind of evolution leading to far off divine or any other kinds of events. Events occurring in our experience of it may be portents, omens, but we know not of what. After another woodland excursion, the poet tentatively for a moment asks if their trailing shadows in the sun symbolized guilt, and to the unspoken rejoinder replies:

"Or was it guilt? Philosophers
Loll in their disputatious ease."

Bearded Oaks is one of the less hag-ridden of Mr. Warren's poems and is, I imagine, relatively frequent among the requests of the ubiquitous anthologists. But very many of these poems do have a nightmare quality which only a very triumphant shaking of the lion's mane of verse could transmute into a poetry which we "can take." The nightmare, of course, is genuine, it is part of the Southern heritage. A short narrative poem, *Court-martial,* in *Promises,* for instance, tells us how the poet's grandfather sat in the shade in summer and talked to him. The grandfather had been a cavalry captain and he is spurred by the boy's asking him what the word "guerrilla" means into telling him how he and his men hanged captured guerrillas — or men suspected of so being.

Then, besides the nightmares of war and of domestic tragedy, there is that of the supernatural. In *Promises,* there is a narrative poem in sections, *Ballad of a Sweet Dream of Peace,* in which Mr. Warren has decided that the only way to lay this particular ghost is to laugh at it. Or did he succeed simply in turning straight horror into macabre horror? Perhaps he knew that it would work either way, depending on the reader's sensibility.

Coming back from the ghosts, a word about *The Ballad of Billie Potts.* This is the story of the innkeeper's son who leaves home, years later returns rich, seeks to surprise his parents by staying at the inn but not divulging his identity. But he is obviously "in funds." So they murder him in his sleep. Later, of course, they find out what they have done.

This is an effectively done piece of work and luckily Mr. Warren gives us two sources for the tale as he heard it. I say luckily for there are at least a few people around who would otherwise be disturbed in their enjoyment. Myself, for example, for I first heard this story in the days of the Little Theatre in Chicago when Rupert Brooke on a visit there made it the theme of a play, *Lithuania.* A year later I read a version in prose; two hundred words in the *Chicago Tribune* with an obscure European dateline. The next year a young Greek university student came to me with the same thing in a short story version. When I told him he should not steal, he replied that he had based his story on events in his homeland which had actually happened and not long ago.

In *Promises* we have, interspersed with the old nightmares, a more confiding look into the future. The book is dedicated "To a Little Girl One Year Old, in a Ruined Fortress" and there are frequent intimations that with fatherhood comes a certain animal faith in the future. Indeed the second half of the last poem in the book, *The Necessity for Belief* is this surprised observation:

> "The moon is in the sky, and there is no weeping.
> The moon is in the sky, and there is no weeping.
> Much is told that is scarcely to be believed."

The last poem in the latest book — but it would be unfair to end a review with it. Mr. Warren is a comparatively young man, and he will have other poems for us. But it is also possible that by this time all the ghosts have been laid.

ARE YOU COMMITTED?

Seth R. Brooks

There are in society "the uncommitted." They are persons who by choice and willingness are not committed to Government, Community, Fellowmen or Church. Often such persons are highly successful and live relatively painless lives. At times they nibble at the edge of the Church. They are sometimes in the Church, but not of it. The Church has never promised anyone earthly success or a formula for painless living. In fact, it has had little sympathy with persons who never commit themselves to anything, but who want and expect the fruits and earnings provided by and bequeathed by committed lives.

In one sense the Church is Jesus, Paul, heroes, martyrs, servants, who committed their days and years to the vision of the Kingdom of God, the ideals found in the Sermon on the Mount, service, selflessness, sacrifice and unfaltering devotion.

We should not be afraid to say to persons, "If you want the Universalist Church, and want to be of it, you are expected to give commitments to it." Why fool ourselves and not recognize that strong churches are strong because they demand of their people commitments in time and money. Why should we think we can have a strong Church without requiring persons to commit as a regular thing some of their strength, talents, time and income to the Universalist Faith?

A brave person asks himself, Is my life in any part committed to things outside myself? The person who has caught the essence of historic Christianity asks, Am I committed to it? If the persuasion be through Universalism one asks, Am I committed to seeing that others may know about the Faith which I believe is a blessed Faith? If we are not asking ourselves these questions — why not!

PLUMB LINE

THE religious liberal has freed himself from the many and intricate religious duties of the orthodox. Consider the responsibilities that weigh down a Catholic or an orthodox Jew as they strive to pay every reverence due to the sacred. Because we do not recognize a dichotomy of sacred and secular, we are freer from such religious duties. Or are we? When we deny a sacred and secular division, are we not increasing our religious responsibilities? It is not that there are no sacred ways or occasions; it is that all are sacred. It is like revolution in government. In the history of man's advance toward democracy, kings have become scarce. But it is important how we deny the unique status of kings. In the first instance, we can say there are no kings, level them down; kings are no better than common men. We are all commoners; none should be possessed of the powers kings assume; none is entitled to the privileges majesty enjoys. So we establish a society of the common man. What then happens? Immediately, there begins a rippling and bumping up of the flat surface. New leaders, kings in effect, push up above the common level, reaching after power and privilege. We have been wrong. We are not all commoners. Man is not common and will not be satisfied with nor contained on a common level. So there is a second basis for revolution. Rather than to say there are no kings, and to level all down, we recognize that the idea of majesty is right. The wrong is in confining it to a few. The error of kings is not that they assume majesty that is not theirs but that they deny it to others. The cry of true democracy is not "Down with kings!" but "Up with all men! All men are kings!" and majesty is not eliminated but made universal. So it must be with revolution in religion. We should not pull down the sacred ways and times of the orthodox, saying that Church and Sunday are as common as any other place and time. Rather, we must raise up that which is considered secular to the level of their sacred. It is not that the Catholic Mass or the Jewish Sabbath is not as sacred as they make it; it is that our every day and every action is worthy of the same reverence they give to a few. So that the liberal, in his revolting, is taking on not less but many more religious duties. He believes not less, but more deeply; he gives a more complete reverence than does his orthodox brother. He is more, not less, religious; or, more correctly, should be. — CRITERIUS

Above, Robert Wrigley, St. Lawrence Theological student, with group of Liberal Religious Youth, First Universalist Church, Canton, N. Y.

Below, students, faculty, and faculty wives with Dr. and Mrs. Reamon at St. Lawrence Theological School get-together.

The Price of Survival

WALTER LIPPMANN, addressing the National Conference of Social Workers meeting in Philadelphia in the midst of the great depression in 1932, pointed out that that crisis was the first in Western history when all thoughtful people were aware of the paradox of poverty in the midst of plenty. Western man, said Lippmann, especially in the United States, had conquered "the ancient problem of scarcity," but had not yet discovered how to manage plenty. He went on to note that, "If we are realistic, we must acknowledge that the moving force behind the stupendous material work of the nineteenth century was the acquisitive instinct stimulated to tremendous energy by the prospect of enormous personal profits and power. *The supreme social problem of the twentieth century,* and perhaps for a longer time than that, *is to find energies as powerful and as persistent as the acquisitive and the competitive which are disinterested and co-operative in their effect.*"

Thus, thirteen years before the first atom bomb burst upon a world of freely warring nationalist governments, this student of history and social organization stated clearly the major question which mid-century man must answer both in his philosophy and in his behavior: to wit, with what must we replace the energy within the old drives of acquisition and competition? The atomic explosion in August 1945 answered that question with thunderous finality. If we want to maintain any ordered society and insure that our descendants fall into neither barbarism nor into utter destruction, we must achieve world order, peace, co-operation. Only the sheer instinct of survival can provide the energy necessary to replace acquisition and competition with intelligence and co-operation.

Men must learn and they must learn fast, faster than anyone thought in 1932; men must learn co-operation or die in senseless warrings. Men *and their governments* the world over must learn quickly to achieve lasting peace or suffer destruction. Men *and their religious leaders* of Church and Synagogue, Temple and Mosque must learn brotherhood *now* or, in the not too distant future, suffer most certain damnation.

On November eleventh, at soldier graves and memorial shrines of many nations, bugles blow, guns salute, and orators speak the ritual words of honor for "those who died for homeland and peace and justice." It is all very solemn and very dignified and *completely meaningless unless and until we learn to keep the peace* for which our dead gave life. And we will not achieve, much less keep that peace until we recognize and act on the stern fact that peace is the very price of survival for our descendants and the descendants of our heroic dead.

On November eleventh, priests of various religions and in many lands will lift up their voices in gratitude for the sacrifices of the dead and in solemn reconsecration of their people to the causes for which those dead were slain. And all of this, too, is but as "sounding brass and clanging cymbals" unless and until priests and peoples become penitents and learn brotherhood.

The price of survival is peace and the price of peace is brotherhood.

THANK YOU, "MOTHER" SHINN

IN this city of Boston, containing as it does many regional and national headquarters offices of churches and church organizations, the Headquarters of The Universalist Church of America and its auxiliary organizations has for years had a very fine reputation for hospitality and good service. This was by no means due entirely to the professional staff. All of us, in our several offices, do the best we can to serve our people. For the past two decades, Universalist leaders have been most ably assisted in their work by the receptionist, Mrs. Marjorie Shinn, who retired last July.

First impressions are most usually lasting impressions, and callers at Universalist Headquarters were for two decades first greeted by a charming and eminently well-bred lady. A Universalist laywoman, both loyal and enthusiastic, Mrs. Shinn brought to her position a knowledge of and a love for the Universalist Church which was reflected in her ministry of kindly understanding to youngsters and old folks, intimate friends and diffident strangers. For this gracious ministry, we speak for all American Universalists in saying, "Thank you, 'Mother' Shinn."

WE DO HAVE THE RIGHT TO KNOW, MR. NIXON

THE refreshing frankness of the State Department recently in admitting the receipt of thousands of letters from American citizens opposing our policy with respect to Quemoy and Matsu islands drew criticism from Vice-President Nixon. Mr. Nixon implied that the official who let out that news was disloyal. As citizen, taxpayer, and voter, we disagree most completely with the Vice-President. Indeed, the State Department should be commended for this frankness. It appears not only from this episode, but also from the increasing difficulty in getting news from government sources, that our elected officials have forgotten that, in a democracy, policy rests on the approval of public opinion and that sound public opinion can only come about *when the people are kept adequately informed.* When a significant number of voters and taxpayers express themselves on any matter of national policy, that is news. Moreover, it is news that any or all other voters and taxpayers have the right to know about. Distortion or official suppression, however well meant, is dangerous business in a democracy.

There are, of course, occasions when facts known to elected officials must be kept secret for the common good. Such occasions are much rarer than our officials have been leading us to believe lately. The trend with respect to public knowledge of what goes on in government departments, *and why,* has turned dangerously toward authoritarian control these late years. The Vice-President has done us all a favor *by highlighting this trend.*

In matters of war and peace, we do have the right to know all the facts we need to judge policies, Mr. Nixon. And this right most certainly includes knowing what our fellow citizens are writing to our government.

In fairness, it must be pointed out that neither Mr. Nixon nor his political party are alone guilty of chaperoning our news sources. Both political parties bear responsibility for this undemocratic process.

KEEP FALSE ISSUES OUT OF POLITICS

NEITHER Democrats nor Republicans seek to "appease" Communists. No sane voter can long believe or long be influenced by such a contention. It is quite evident, however, that even some highly placed politicians believe that the American voter is a thoroughly stupid creature who can be influenced by cheap campaign assertions that he would not believe at any other time than during weeks just preceding an election. No doubt, there are some such voters.

Except in times of artificially produced hysteria, however, the slogan-controlled voter is a far smaller minority than some politicians think. On the other hand, the slogan-controlled voter can be very dangerous in a democracy. We would, therefore, suggest that voters, when they are approached either for their votes or their contributions to political parties, insist that the politicians keep such iniquitously false issues as appeasement of Communism out of their political oratory.

Dragging the red herring about is an old, old trick and it has worn thin in its contemporary Communist labeling version. Let's keep this false issue out of our politics.

PIUS XII

THE death of Pope Pius XII removes from world Christendom not only a very great ecclesiastical leader, but also a religious man for whom millions of Christians and Jews quite outside his jurisdiction and differing from Catholic theological conviction held the highest respect. Pius XII was a mighty influence for peace and reconciliation in this warring world. He was also a widely traveled and modern-minded man whose great learning and administrative skill not only brought his church organization through its darkest years in many generations, but also led that church successfully into its present era of great growth.

Our Roman Catholic friends can, indeed, be justly proud and should be devoutly grateful that for these last twenty years they had for Supreme Pontiff so great a man as Eugenio Pacelli.

UNIVERSALIST PILGRIMAGE

(Continued from page 257)

plausible to me is that called spiritual pluralism or panpsychism. The cells of the body, arranged in an hierarchy of tissues and organs, furnish the fundamental metaphor. The universe is a society of interdependent individuals. If there is to be any universe at all, it must be composed (contrary to Parmenedes) of individuals. Individuals must maintain their individuality; they must remain apart. But if there is to be any universe at all, the individuals in it must be related to each other and to the whole; they must remain together. Love and strife are thus rooted, as Empedocles suggested, in a cosmic necessity. The parts of the universe are truly individuals bound together in a genuine wholeness.

(*To be continued in the December* Leader)

Letter from Linesville

Henry F. Pommer

ONE of the central beliefs and strengths of liberal religion is that an ordained ministry is not essential to any religious activity. This principle is recognized through the licensing of laymen to preach and to perform Christian ordinances; it was demonstrated during the last year in the Church of the Good Shepherd, Linesville.

This small Universalist parish in northwestern Pennsylvania has been without a full-time minister since 1952. For a year, services were held irregularly. In 1953, a part-time lay minister was employed, and regular Sunday services were resumed. In the spring of 1957, however, the minister, by then ordained, resigned because he would be out of the country for a year.

No part-time experienced leadership was available in the area, and previous employment of student ministers had not always been successful. Fortunately, an active layman, Thomas F. Collins, Jr., was persuaded to try conducting services for a brief period, the congregation stating its willingness to have him read printed sermons when he did not wish to compose any of his own. The experiment was successful, and Mr. Collins continued throughout the year with a second layman, Richard W. Farley, conducting an occasional service. Now the church's part-time ordained minister is back in Pennsylvania, but the effective work of the two laymen is to continue, all three men sharing in the conduct of services.

The year of entirely lay leadership was a prosperous one for the small group. The church's entire debt of three hundred and fifty dollars was paid off. Its contribution to the Unified Appeal was increased. Wishing to justify its existence through increased service to the community, the church began an annual scholarship program. Three hundred dollars were raised; applications were solicited from students in nearby high schools; a selection committee of seven men was created: an officer of the Universalist church, a Baptist minister, a Roman Catholic priest, a Methodist layman, a Presbyterian layman, the assistant district attorney, and the guidance counselor of the Linesville High School. Primary consideration was given to financial need, and the scholarship is now being enjoyed by a young member of the Baptist church.

One hesitates to say where there has been most benefit from the church's relying almost entirely on its own resources for a year. But certainly one of the greatest benefits has been the increased self-knowledge and self-reliance of the lay ministers. Many professional preachers have long believed that their sermons did more good to them than to their congregations. That belief is not the whole truth, but at least the Universalists of Linesville are stronger persons than a year ago because some of their number accepted and fulfilled major responsibilities for the religious life of the group.

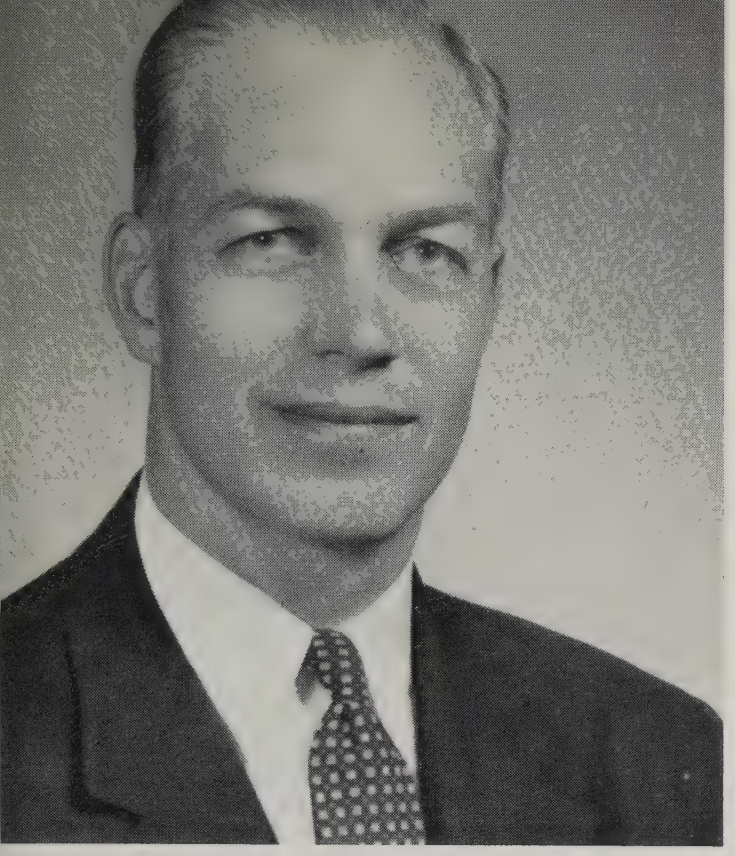
GRATITUDE IS NOT ENOUGH

Thanksgiving reminds us that we live in a land of great abundance. Our storehouses are filled; our cities have been spared the ravages of war; our people enjoy the highest living standard in the world. But from across the ocean we hear the sobs of children and the cries of parents whose sons and daughters have been killed in the struggle for freedom, and the groans of people who are without work, food or shelter.

Thanksgiving reminds us, too, that these people in Hungary, Korea, the Middle East, and other places of suffering, could be sustained on what we throw away each year. Surely it is not enough to look out over these dark places and express our gratitude for all we enjoy, and have no desire to share with our suffering brethren.

Gratitude is not enough. *It must be fused with a consecration to deep commitments.* It must lead us to humanitarian endeavors. It must be expressed in food, clothing, medical supplies, and work for unfortunate people who see us as their only hope. Such gratitude permits those who have it to say, "The strong must help bear the burdens of the weak." How meaningless and empty this Thanksgiving season will be unless it finds expression in acts of mercy and concern.

— KENNETH R. HENLEY



GREELEY INAUGURATED

THE REV. DANA McLEAN GREELEY was inaugurated as president of the American Unitarian Association, Tuesday evening, October 7, 1958. This service was held in the historic Arlington Street Unitarian Church of which Dr. Greeley was minister for twenty-three years.

Following the Processional Hymn, the service was opened by a Call to Worship and Invocation by the Rev. Arthur Hamilton Tripp of Belmont, Massachusetts. The Responsive Reading was led by the Rev. William P. Jenkins, Toronto, Canada. The Rev. Wallace W. Robbins, Worcester, Massachusetts, opened the Inauguration with a foreword. Keith F. Warren, chairman of the Prudential Committee of the Arlington Street Church, gave the Salutation.

The Honorable Lawrence Graham Brooks, chairman of the Board of Directors of the American Unitarian Association, led the Act of Inauguration. The Prayer of Inauguration was offered by the Rev. Joseph Barth, King's Chapel, Boston.

The Rev. Harry B. Scholefield, San Francisco, California, giving the Charge to the President, urged Dr. Greeley, "To remember the lowly turtle who only makes progress when he sticks his neck out." Emily Taft Douglas, Moderator of the American Unitarian Association, expressing the Charge to the Congregation, stressed the world's "need for men to lift mankind to maturity."

Greetings were brought to Dr. Greeley by the Rev. Peter H. Samson, President, Unitarian Ministers' Association; Bishop John Wesley Lord, New England area Methodist Church; Rabbi Joseph S. Shubow, Temple B'nai Moshe, Brighton, Massachusetts, and the Rev. Philip R. Giles, General Superintendent, The Universalist Church of America. The Benediction was pronounced by the Rev. Dana McLean Greeley.

Preceding the inaugural ceremonies, Dr. Greeley was the guest of honor at an inaugural dinner at the Hotel Statler, attended by Board members, participants and special guests.

The Invocation was offered by the Rev. Robert Dale Richardson, Concord, Massachusetts. The Rev. Walter Donald Kring, Secretary of the American Unitarian Association, presided and called on the following for remarks: the Rev. Edwin T. Buehrer, Third Unitarian Church, Chicago; the Rev. Dale DeWitt, Harvard Divinity School; the Right Reverend Monsignor Francis J. Lally, Editor, *The Pilot,* Boston; Rabbi Roland B. Gittelsohn, Temple Israel, Boston; the Rev. Dana McLean Greeley, President, American Unitarian Association. The Benediction was pronounced by Swami Akhilananda, the Vedanta Center, Boston.

STEADY CHURCH ATTENDANT

A big silver dollar and a little brown cent,
Rolling along, together they went —
Rolling along the smooth sidewalk,
When the dollar remarked (for the dollar can talk) —
"You poor little cent, you cheap little mite,
I'm bigger and more than two times as bright.
I'm worth more than a hundred fold,
And written on me in letters so bold
Is the motto taken from pious creed,
'In God We Trust,' for all to read."
"Yes, I know," said the cent, "I'm a cheap little mite.
And I know I'm not big or as good or as bright,
And yet," said the cent, with a meek little sigh,
"You don't get to church half as often as I."

— Contributed by Charles Hillner to the *Haverhill Communicator*

Reactions Of Our Readers

SOME QUESTIONS — ON READING MR. PERRY

To the Editor:

The most striking article in many a moon! This is the only way that I can describe Albert Q. Perry's *Uniqueness of Universalism* (*Leader,* October 1958). In producing this essay, Mr. Perry has put the whole Universalist fellowship in his debt on several counts. 1. He has stated forthrightly the social and theological origins of American Universalism, and that in a small compass. 2. He has honestly portrayed one of the major factors in the decline of the denomination. 3. He has not hesitated to express his own philosophic integrity. 4. And all this has been done with artistry and drama.

Nevertheless, Mr. Perry's work is *not* a definitive statement; and it would be a mistake to react to it as though it were. And so I am moved to bridle my natural urge to respond heatedly to the pattern of the Universalist future which it sets forth. Instead, I would commend it to the meditations of myself and my fellow Universalists as a document which raises into clear relief a great number of questions with which we must wrestle as a church.

Each reader (and it is to be hoped that this means all *Leader* subscribers) will find that he has compiled his own "list" of questions as a result of Mr. Perry's efforts. But here for the record are some of mine.

1. Mr. Perry speaks of something which he calls the "majority mind," and he asserts that in order to be true to its genius, Universalism must be "majority minded." The question is, Can any religion which is in harmony with majority insights be genuinely effective? Indeed, from the point of view of Christian tradition, can Jesus, or any faith associated with him, be considered "majority minded"?

2. In this same connection, is it possible for a minority-oriented church to attract "majority-minded" folk through appealing to subconscious desires to escape the dead level? And if so, is this bad; or may it be fruitful?

3. Most large denominations have succeeded in carrying out a process of social and intellectual evolution during the past century, while at the same time retaining — and enlarging — their constituencies. Why has this same process not proved as successful in the Universalist church?

4. Can primitive Universalist theology *actually* play any significant part in a more sophisticated and knowledgeable society?

5. Can a "Quietistic," "interiorized" faith generate sufficient moral power to avoid the twin traps of irresponsibility and self-satisfaction?

6. Can a faith of over-arching optimism speak with any lasting meaning and purpose to the situations in which modern men on all levels find themselves?

7. And finally, returning to the first question, we would ask: Is the "majority mind" any less subject to tyrannical pretensions than the "minority mind"?

These are only some of the questions with which Mr. Perry's article presents us. In answering these, and the host of other queries which arise in our minds from its reading, we may work our way through to a clearer understanding of what and where we are, and what and where we ought to be.

For providing an eloquent stimulus, Mr. Perry deserves our thanks.

— Robert M. Bowman
Avon, Illinois

HOW MUCH UNIVERSALISTS GIVE

To the Editor:

I was glad to see the names of churches which have given relatively well to the Unified Appeal (October issue). However, as compared to the published per capita giving of other denominations the method of computation does not seem fair or accurate. The United Unitarian Appeal for 1956-57, for example, was for eighteen participating divisions. Though Universalists call their appeal unified, it does not include state conventions, the national A.U.W., and the ministers' association. If it did, most of our churches could list a higher rate of per capita giving. I believe this should be recognized.

On this basis, the Pasadena Church, for instance, would be credited with gifts to national denominational efforts of $2361 in 1957-58. This would include the Unified Appeal, the national A.U.W., the California state convention, the service committee, et al. This would indicate a per capita gift from this congregation of $7.30 instead of $3.18. Still not very good, but better! If only for psychological reasons, we Universalists should be told how much we are really giving, not how little we appear to give — and then asked to give more. I believe the effect would be healthy.

— Harmon M. Gehr
Pasadena, Calif.

GOOD SENSE AND MERGER

To the Editor:

I would like to commend you most heartily for your editorial, *We Are Not Committed to Merger,* in the October issue of *The Universalist Leader.* It is my hope that your sane statement will help to bring this whole issue back into focus.

Almost from the beginning of our talks with the Unitarians, we have been plagued with pressure and false assumptions. And some of this pressure, most evident in our joint conventions, has not had too sweet a smell.

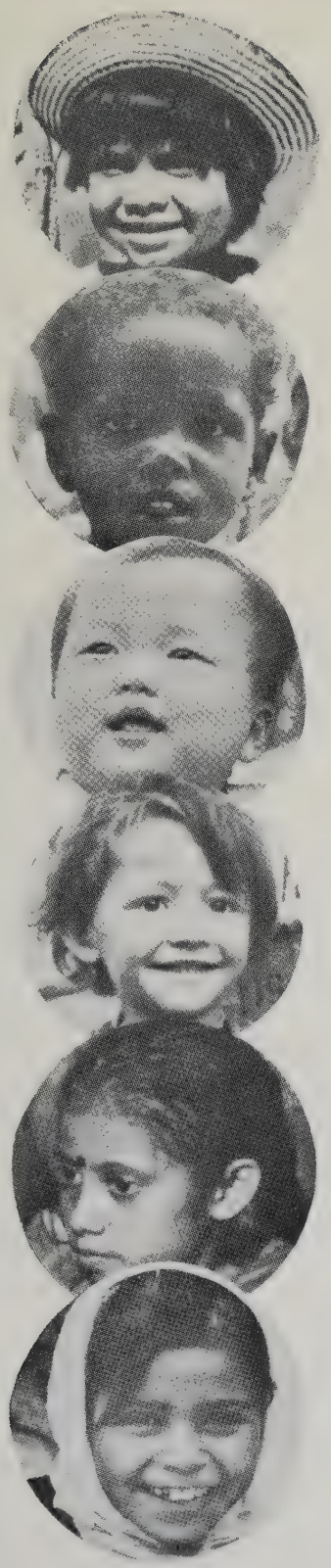
Since we have had this pressure — with resultant ill feeling on both sides of the fence, it might be well to preserve the status quo for the present. Both denominations have important work to do independently. And this work will be done better without the confusion and distraction of talk about merger.

It was I who made the motion at the Rochester Convention looking toward closer co-operation with our Unitarian friends. That motion was made in good faith but subsequent events have caused me to profoundly regret my action. It is my prayerful hope now that we shall have the good sense to avoid what you have called "premature" and "superficial" merger.

— Ellsworth C. Reamon

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts



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Protects against preventable ills through its child care centers where mothers are taught to understand the importance of cleanliness, proper food, and how to better care for their children. Training of doctors, nurses and other workers is part of this program.

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Provides emergency relief in times of disaster and provides equipment for the production of needed drugs.

Gives some 50 million children in some 100 countries and territories a chance to grow up to be healthy, normal adults.

UNICEF is supported by voluntary contributions from governments and individuals. For every UNICEF $1, aided countries give $2.

Proceeds from the sale of five boxes of UNICEF Greeting Cards will provide one large glass of milk each day for a week for 210 children; vaccine to protect 300 children against tuberculosis.

Make your holiday season more joyful by sharing it with "all the world's children" through the purchase of UNICEF Greeting Cards.

UNICEF Cards are in color and the original designs are by well-known artists who have contributed their creative talent to help further the work. There are several different sets of cards and envelopes, which are sold in boxes of 10.

"A Time of Joy" is the theme of five different designs which picture children enjoying festivals of their homelands. $1.25 per box of 10 (2 of each design).

"Child Bearing Gifts," two designs (one of a boy and the other, a girl). These are by a Mexican artist in appreciation of UNICEF's anti-malaria program in his country. $1.25 per box of 10 (5 of each design).

"Music for Children" is the theme of five different designs which picture children enjoying the music typical of their land. $1.25 per box (2 of each design).

Two other cards, "Tree of Peace," the official United Nations Card and "The Trumpeter" are also available. The first comes in a box of ten cards for $1.25 while the latter is sold only in multiples of 25 for 25 cents each. Send check or money order to UNICEF Greeting Card Fund, United Nations, New York, N. Y. No C.O.D. orders. Allow two weeks for delivery.

— Adapted, UNICEF Leaflets

ASSOCIATION NEWS

Mrs. Cyrus F. Springall, former A.U.W. president, and Mr. Springall have left for an extended trip which will take them to Europe, India, and finally to Japan where they plan to visit our Universalist churches. They will return to the United States in the spring.

Mrs. Emery L. Hamlin, president of the A.U.W., was the speaker at the New York Association's annual luncheon during the State Convention which met at Albion in October.

Mrs. Robert T. Dick, member of the Executive Board of the A.U.W., is a member of the joint program committee for the 1959 biennial session of The Universalist Church of America and the American Unitarian Association.

The Rev. Ida M. Folsom, the interim minister at Dover-Foxcroft, Maine, was the speaker at the Massachusetts A.U.W. Fall Institute. Miss Folsom, former A.U.W. Executive Director, spoke on the topic, *What Universalism Means to Me.*

News of Churches and Church People

MERRIMAC VALLEY MINISTERS ATTEND UNITED NATIONS SEMINAR

Kenneth Hawkes, Lawrence, Mass.; Paul Husted, Lowell, Mass.; Theodore Webb, Haverhill, Mass.; and Ernest Brown, Andover, Mass.; attended the United Nations Seminar in New York, October 13-15. This seminar was planned for Universalists and Unitarians by the Council of Liberal Churches.

THE CATES GO TO FOXBORO

Dr. Weston A. Cate completed a ministry of twelve years in North Adams, Massachusetts, October 15, 1958.

On November 1, Dr. Cate became minister of the Universalist Church, Foxboro, Mass., and chaplain of the Doolittle Home in that village. Mrs. Cate became matron of the home.

Dr. Cate was born in Tokyo, where his father, a clergyman, was serving as a missionary. He attended Tokyo American school, Goddard Seminary in Barre, St. Lawrence University and the Canton, N. Y. Theological School. He has had parishes in St. Johnsbury and Woodstock, Auburn, Maine, Henderson and Rochester, N. Y.

THREE STATE LEADERS TO DISCUSS MIGRANT PROBLEMS

The governors of two states and the commissioner of labor of a third will sit around a table for an unprecedented airing of migrant worker problems on November 20. Making the announcement this week, Edith Lowry said that Governor Averell Harriman of New York, Governor Robert B. Meyner of New Jersey and Commissioner of Labor William L. Batt, Jr. of Pennsylvania will be members of a symposium at the annual Migrant Luncheon sponsored by the National Council of Churches' Division of Home Missions. Quincy Howe, radio and television commentator, will be moderator of the discussion at New York's Waldorf Astoria Hotel.

"This unusual session will be invaluable in getting facts on the health, housing and employment safeguards for migrant workers in effect in these three key states," Miss Lowry said. "The concern of the two governors for migrant problems is well-known and, as chairman of Governor Leader's Commission on Migratory Labor, Mr. Batt's views will be very helpful." Miss Lowry is national director of the churches' Migrant Ministry.

The Migrant Luncheon program was one of several items presented to the Division's executive board at its meeting last week, Miss Lowry said. Among other actions was an appeal to denominational boards to recruit Spanish-speaking ministers and staff for the Migrant Ministry.

"As a result of the increasing influx of Puerto Rican, Mexican and other Latin American workers, we are faced with a growing need for chaplains and lay workers who can speak their language," she declared. It was hoped that some Spanish-speaking ministers may be available during periods when activities in their local churches decline. The board also suggested that short-term chaplains might be drawn from foreign missions personnel awaiting reassignment to Latin American countries.

CHURCH OF THE AIR TENTH ANNIVERSARY HUMAN RIGHTS PROGRAM

Universalist and Unitarian leaders will speak on the Columbia Broadcasting System Church of the Air Program, Sunday, December 7, 1958. This occasion will present a coast-to-coast program of the tenth anniversary of the United Nations Universal Declaration of Human Rights.

The Religious Arts Guild of Boston is sponsoring an anthem competition for the occasion. Composers are invited to submit anthems for this celebration. The best-judged anthem will be given its premier performance during this broadcast. The judges are Melville Smith, First Church, Boston; Daniel Pinkham, King's Chapel; John Ferris, Harvard University Memorial Church. Manuscripts should be submitted to the Religious Arts Guild, 25 Beacon Street, Boston 8, Mass., not later than November 15.

BLANCHARD TO DIRECT NEW YORK CHURCH EXTENSION FROM AUBURN

The Rev. Myles Blanchard, N. Y. State Universalist Director of Church Extension, has accepted a call to the pastorate of the First Universalist Church, Auburn, N. Y. Mr. Blanchard will continue to serve as part-time director of the church extension work.

BUILDERS OF NEW UNIVERSALIST CHURCHES PLEASE TAKE NOTE

There is a legend concerning a layman who promised to build a badly needed new auditorium for the church if permitted to keep the construction plans secret until the first day it was used. The big crowd came early and was seated near the door, one row at a time. When they were seated, the pews rolled automatically down to the front. The process continued until all were seated. The preacher was so carried away by the occasion, he was just getting wound up well at 12 o'clock. Sharply at 12:02 a trap door opened, and the preacher dropped into the basement. — *Baptist & Reflector*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts, November 12, 1958, 3:00 p.m., for the examination of Mr. James W. Mott "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church." — LEON K. JOHNSON, *Acting Secretary*

NEW HAMPSHIRE UNIVERSALIST CONVENTION

The annual session of the New Hampshire Universalist Convention was called to order at three-thirty, Sunday afternoon, October 5, 1958, by the president, Mrs. Norman Whippen. Mrs. Whippen called on Superintendent Dr. Philip R. Giles, who offered the Invocation.

The annual reports of the officers and departmental leaders were presented in printed form and received by the convention.

Reports from the local parishes revealed the heartening fact that New Hampshire Universalism has continued to grow throughout the year just closed. Mr. Kenneth Gridley, reporting for the White Memorial Church of Concord, told of the renovated church school rooms and the repairs to the parsonage. More important than material improvement, however, said Mr. Gridley, is the fact that new people have been added to the parish and program expansion is being carried on throughout the Sunday school from childhood through adult study groups. A new junior choir is serving the parish, audio-visual aids to the program have been added and a book borrowing table set up.

Nashua reported the maturing of a plan for a new education building to serve between one hundred and fifty and two hundred students. The Rev. George Niles noted that the Manchester Church, which purchased a building next to the church last year, is now using renovated parts of that building for church school purposes. Under the new director of education, the school opened October 5, with a full faculty. The laymen continue weekly workbees in the combined parish house and church school plant.

The Rev. William R. Reid, Portsmouth, reported a substantial increase in direct financial support of the church. He also spoke of the Portsmouth laymen's project in repainting and redecorating the Children's Chapel.

The Rev. Eric Alton Ayer, local minister, commended the "good spirit of the people of this church" and noted that the congregation is growing.

Woodsville and Keene also reported progress.

Daniel Davis, president of the state liberal religious youth group, reported an active program of his growing organization. The Rev. Robert Savidge, college chaplain, reported on the work of the United Protestant Association at the University of New Hampshire. This project is supported by all Protestant groups in the state.

In his superintendent's report, Dr. Giles noted that New Hampshire's "co-operation made possible the addition of one new member to the staff at 16 Beacon Street." He noted that this new staff member, Robert S. Wolley, is now available to give direct service to the parishes of the State of New Hampshire. Dr. Giles also noted that every request for service sent to 16 Beacon Street from New Hampshire had been responded to. Commenting on the Ballou celebration at Richmond last summer, Dr. Giles stressed the importance of liberal religious history. "Don't sell your liberal history short. If there is humaneness in religion today, that is because your liberal ancestors fought for it in our yesterdays."

At five-thirty, the business session adjourned for a fellowship hour followed by a supper in the vestry. The Rev. Eric Alton Ayer, minister of the Dover Church, conducted the evening worship service. The guest speaker was the Rev. Robert Wolley, Church Extension Director and Superintendent for New Hampshire. Mr. Wolley developed the theme, *Universalist Church Extension Begins With You.*

FATHER AND SON MINISTER TO GREENE, MAINE, UNIVERSALIST CHURCH

A Father and Son Team of speakers has served the Greene Universalist Church this summer. Both are Universalist laymen — Harold C. Perham of West Paris, executive secretary of the Maine Association of Universalist Men, and Joseph A. Perham of South Paris, director of Speech at Paris High School. The Church observed Communion in August with the Rev. Elmer Colcord of Somerville officiating. Another highlight was the attendance one Sunday of the combined Greene and West Paris baseball teams.

SERMON SUBSCRIPTION SERIES

Each month, a sermon is sent to members of the Church of the Larger Fellowship. The sermons are written by our ministers and lay folks and preached in their home pulpits. Recent ministerial contributors include the Rev. Carl J. Westman of Akron, Ohio; Dr. Harmon M. Gehr of Pasadena, California; the Rev. Gilbert A. Potter of Fitchburg, Massachusetts. Lay sermons have been included from such as Robert E. McLaughlin, President, Board of Commissioners, Washington, D. C. and Olindo Dragone of the Language Department of the Wilbraham, Massachusetts Junior High School.

Thinking that Universalists everywhere might like to read these sermons, the Department of Extension is making a year's series available. One dollar will cover some of the cost. Each month a sermon will be mailed to those who desire them and indicate their interest by sending $1.00 to the Subscription Series, the Department of Extension, The Universalist Church of America, 16 Beacon Street, Boston 8, Mass.

— ROBERT S. WOLLEY, *Director*

DR. FERRÉ SPEAKER AT RHODE ISLAND FALL CONFERENCE

The speaker at the Fall Conference of the Rhode Island Universalist Convention will be The Rev. Nels F. S. Ferré, Ph.D., Abbott Professor of Christian Theology at Andover Newton Theological School. The Conference will be held on Sunday evening, November 30, at seven o'clock, at the Universalist Church of the Mediator in Providence. Dr. Ferré will speak at the service of worship and be available for the discussion period following.

Universalist churches in neighboring states are especially invited to send delegations. Dr. Ferré was professor of Philosophical Theology at Vanderbilt University and visiting professor and Fulbright Lecturer at Oxford University, England, before returning to Andover Newton in 1957. He is author of several books, the last being *Christ and the Christian* in 1958.

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NEW UNIVERSALIST

Born to the Rev. and Mrs. James D. Hunt of Cortland, N. Y., a daughter, Sarah Elizabeth, September 30, 1958.

OBITUARY

HAL T. KEARNS

The Rev. Hal T. Kearns, 70, died at his home, 5 Swift Street, Auburn, N. Y., August 25, 1958, after a short illness. Born in Salisbury, North Carolina, he attended school at Camp Hill, Alabama, then St. Lawrence University. After graduating from theological seminary there, he attended Yale University for two years of graduate work (1920-1921).

He served as chaplain of the Maryland Penitentiary while minister of the Universalist church in Baltimore, and following eight years there, became Superintendent of a new state Penal Institution, at Hagerstown, Maryland.

As chaplain with the American Expeditionary Forces during World War One, he spent nearly two years in Europe.

Mr. Kearns came to the Auburn Universalist Church in 1938, and served for four years. He then accepted a position as Executive Secretary of the Cayuga Health Association, which position he held for thirteen years. After his retirement, he returned to serve the Universalist Church of Auburn.

Other pastorates held by Mr. Kearns include Binghamton, N. Y., Melrose, Mass., and Bridgeport, Conn.

Besides his wife, Mrs. Edna Northrop Kearns, Mr. Kearns is survived by two sisters, Mrs. Elliott Swineford, Drewry's Bluff, Virginia, and Mrs. Robert Benton of Danville, Virginia.

PASTORAL CHANGES

The Rev. David Blanchard was settled as minister of the Swampscott Universalist Society, Swampscott, Mass., October 1, 1958.

The Rev. Myles D. Blanchard from Carthage, N. Y., to Auburn, N. Y.

The Rev. Glen McKee from Guilford, Maine, to Weymouth, Mass.

The Rev. Lloyd F. Merrill is the minister of the First Universalist Church, Concord, Michigan.

The Rev. Fred Russell, First Universalist Church, Framingham, Mass., has resigned to join the U. S. Air Force as a chaplain.

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NOTICES

CALL FOR THE ANNUAL MEETING OF THE COUNCIL OF LIBERAL CHURCHES

Universalist-Unitarian, Inc.

The Annual Meeting of the Council of Liberal Churches (Universalist-Unitarian), Inc. will be held at 25 Beacon Street, Boston, Massachusetts on Thursday and Friday, November 13 and 14, 1958 at 2:00 p.m. for the transaction of all business that legally may come before said meeting.

Proposed Agenda: Acceptance of Agenda; Report of the Secretary, Minutes of the Previous Annual Meeting, Minutes of the Board of Administrators; Report of the Treasurer, Auditors' Report; Report of the Nominating Committee; Election of Officers and Administrators; Other business; Time and place of the next meeting of the CLC.

— LAURA S. HERSEY, *Secretary*

MIDWEST FELLOWSHIP COMMITTEE

A meeting of the Committee will be held in the Marshall Field Tea Room, Chicago, Illinois, at 12:30 P.M., Saturday, November 15, 1958, to examine Dr. Guy C. Williams, of Gary, Indiana, who has applied for a license as an ordained clergyman, and to act on the application of the Rev. Paul Bicknell, of Elgin, who has completed his year as a clerical licentiate.

— STANLEY MANNING, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, November 21, 1958, at eleven o'clock.

Mr. George F. Magraw will speak on *From Penology to Treatment in Massachusetts Prisons.*

Luncheon seventy-five cents.

For reservations, call Mrs. Dumas, CI 7-9078.

— MARION H. PIKE, *Secretary*

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CENTRAL FELLOWSHIP COMMITTEE

September 9, 1958: Approved the action of the Ohio Fellowship Committee in granting to Joseph A. Nerad, a licentiate, the right to perform the Christian ordinances.

September 12, 1958: Voted to transfer the Rev. Ida M. Folsom to the jurisdiction of the Maine Fellowship Committee.

October 9, 1958: Voted to approve the action of the Pennsylvania Fellowship Committee in granting reciprocal fellowship to the Rev. Gilbert A. Phillips, an ordained Unitarian clergyman.

— ESTHER A. RICHARDSON, *General Secretary*

MICHIGAN UNIVERSALIST CONVENTION

Notice is hereby given that the Committee of Fellowship of the Michigan Universalist Convention will convene at 2850 Pine Lake, Orchard Lake, Michigan, November 20, 1958, at 10:30 A.M., for the examination of Lloyd Merrell "as to his fitness in purpose, character and abilities for the ministry of the Universalist Church."

— EVELYN A. COSTELLO, *Chairman*

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